

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. XI.]

PHILADELPHIA, MAY, 1830.

[No. 125]

MR. JOHNSON'S REPORT.

[The following view of Mr. Johnson's Report on the Sunday Mail question, is given in the *Washington Spectator*, a paper said to be favourable to the views of the clergy.]

"The Committee on the Post Office, to whom were referred the memorials on the subject of the Sabbath mails, have reported against any alteration in the existing laws. They say, in substance, that some religionists hold to the sanctity of the *first* day of the week—others to the sanctity of the *seventh*—and others to the sanctity of *none*; that these disagreeing among themselves, call upon Government to interpose and settle the controversy; they say that Congress, so far from having authority for doing this, have no right to determine whether any day has been designated by the Almighty for religious ceremonies. The Committee do not impugn the *professions* of the memorialists, but they say "we are not to forget that Cataline was a professed patriot; that Arnold was a professed whig; and that Judas, a *professed disciple*, betrayed his master." They say that "the Persians had their idols, the Grecians their oracles, the Romans their auguries, and modern Europe her priesthood;" and they warn us if we wish to escape the superstitions, oppressions, cruelties, and crimes, which a blind religious zeal has inflicted upon pagan nations, and is now inflicting upon Europe, not to grant the denominations calling themselves Christians, in this country, any special countenance. Speaking of our clergy, they say, "the robe of sanctity too often glitters to deceive; they further say, that petitioners might, with as much propriety, ask Congress to suspend a

ship of the line in her passage on the ocean, or an army in its march towards the invading enemy, as to stop the transportation of the mail on the Sabbath; they say the mail is intended to improve the condition of man, and were it to be suspended one day in seven, "one seventh part of the improvement of the country would be lost." They say, finally, in reference to suspending the mail on the Sabbath, that they might, as far as the principle is concerned, just as well establish a national church, and endow the clergy. Such is an outline of the reasoning contained in the report, and we leave our readers to judge of its logic and morality. Ten thousand copies were ordered to be printed.

[From the (Cin.) *National Republican*.]

SUNDAY MAILS.

The subjoined resolution of a Baptist church has been furnished us for publication, which we insert with pleasure. It is brief, clear, and energetic, and in few words embraces the whole subject now under discussion. We are pleased with the resolution, for another reason:—The body that passed it is composed principally of farmers, and it gives evidence that the great mass of the people have a proper understanding of their *civil and religious rights*, and are on the alert to protect both from encroachment. The ever wakeful spirit of vigilance which prevails in the community, and which will continue to prevail among an enlightened people, will prevent the unhallowed union of church and state in our happy and highly favoured country.

The following is the resolution.

Resolved, by the Little Miami Regular Baptist Church, that we esteem the

government of the United States as the best political institution on earth, and religious liberty as one of its principal and most efficient attributes, without which it would be a cripple all the days of its remaining life: And that the national legislature has nothing to do with matters of religion, further than to protect all men in their religious liberties; and as no man can be compelled by law to believe in a Sabbath, no law is necessary on that subject.

Done by order of the Church, February 13, 1830.

JAMES JONES, Moderator.

JOSEPH MARTIN, Clerk.

For the Reformer.

To the Editors—I have never known or read of blind zeal's having pushed any great scheme into operation, but it has always been disastrous in its effects, if not to the agents themselves, who were the propagators of the mischief, at least, to all others, included within the limits of their power and influence. This was the case with the hot-headed crusading zealots of Europe, in their attempts to rescue the holy sepulchre from the hands of the infidels, when blood and carnage marked their misguided footsteps, and famine and disease with ghastly visage, dreadfully invaded the thinned ranks of the deluded hosts, who by ecclesiastical phrenzy, had been led to the fatal catastrophe. Such was the case with the pious pilgrims of New England, a few ages past, in the execution of their *blue laws*; and such will inevitably be the case with the two great amalgamated popular sects of the day, the *Presbyterians* and the *Methodists*, in their united attempt to enforce the observance of a Sabbath,* should they

* It is not known perhaps to many of our readers, that the mammoth paper printed by the Methodist book concern, at New York, entitled the *Christian Advocate and Journal*, which numbers on its list more than 20,000 subscribers, has engaged with the Presbyterians in advocating in the most zealous terms, the propriety and duty

succeed in awing congress into a compliance with their measures, by unconstitutionally establishing their Sabbath creed by law. In such an event it is likely that thousands of innocent Christians would be sufferers, whilst themselves could be but little otherwise benefited by the accomplishment of their object, than the enriching their clerical coffers with fines, levied on supposed Sabbath breakers, by the authority of their unconstitutional state and municipal Sabbath laws; and which the suspension of the United States mail and shutting the post offices on the first day of the week, would give them an ample sweep to enforce.

But some of the writers, belonging to this great petitioning combination of power and influence, deny that they have any intention to bring about a union of Church and State—that they have nothing secular in view—all spiritual. And they also give us to understand that their motive for petitioning is, that the impending judgments of heaven may be averted, which are

of having the mail stopped on Sunday. We can account for this only on the ground that the leading preachers in the Methodist connexion, would be very willing to see presbyterianism become triumphant and national in this country. It would be then no disrepute, but a work of necessity to join the Presbyterians, and it would greatly add to their interest, standing, and influence. They would then be associated with a host of doctors of divinity of eminence and learning; and instead of the scanty pittance of a few hundred dollars, they might receive, perhaps, as many thousands for their preaching services. There is, therefore, every thing to tempt the leading preachers in the Methodist connexion, to help on the cause of presbyterianism. But this must be kept a profound secret from the great body of their people, and from all their inferior and less talented preachers, who, when such a period arrives, will be thrown out of the list of competently qualified religious teachers, and who will then complain and remonstrate in vain against such arbitrary and unjust treatment, if, indeed, the voice of complaint will be allowed to utter itself under any circumstances whatever.—*Ed. Ref.*

ready to burst on the nation on account of the sin of carrying the United States mail, and opening the post offices on the first day of the week. And another of their writers, in his invalidation of senator Johnson's Report, observed, at least in words tantamount, *That Congress must either establish the Sabbath by law, or establish Infidelity.* These several plausible declarations may answer the purpose of dust for blinding the eyes of the credulous; but every man of reflection knows, and themselves know, that if congress begin to legislate on religious points, that they then begin to invade the rights of private opinion in matters of religion, and have driven the entering wedge, and laid the foundation for a permanent union of Church and State. Our petitioning gentry would have us believe that they are jealous for the safety of the Ark, and zealous for the good of the nation; but the meddling *Uzzas* ought to know, that however a worldly religion may need the prop of law for its support, the religion of Jesus Christ is able to stand upon its own merits, without legislative enactments to enforce its precepts, or even the aid of a venal priesthood to sustain it.

But our petitioners are alarmed at the floodgates of infidelity which stand open for the want of a Sabbath law to close them; and at the judgments of a sin avenging God, which hang over the Union, for the sin of national Sabbath breaking; but are there no crimes fostered in their own bosoms as religion professing communities, of sufficient enormity to call for the rod of correction; or moral corruptions harboured in their own sectarian skirts, as prolific sources, from which infidelity in all its gorgon forms may emanate? I think it will hardly be denied, that moral corruption, cherished or indulged in any Christian professing community, is the *egg* from which infidelity is hatched, and that carnal professors nurture and mature the obnoxious production.

When I take into view the enormous-

ly expensive meeting-houses, in most of our large towns and cities, with their needless appendages of steeples and bells, calculated more effectually to swell the pride, and feed the vanity of the occupants and beholders, than to inspire humility and devotion—when I reflect on the general hireling system of preaching, practised by most of our great popular sects, and of the pomp and show which many of the clergy exhibit by means of the enormous salaries which they receive—the almost unexampled anxiety of both clergymen and others for the accumulation of wealth, and the display of grandeur, and aping of high life—the foppishness or dandyism of many of the young preachers, especially those who are sent out as heralds of salvation; with the almost universal passion, discoverable in most of our great worshipping congregations, for dress and show—I say when I reflect upon these things, and compare them with the pure self-denying doctrines and crucifying examples of the blessed Jesus and his apostles, I am forcibly led to the conclusion, that these busy sects have within their own skirts, a sufficient stock of the seeds of infidelity, and causes for being afraid of the anger of the skies, without searching for them in any other quarter. And I am moreover persuaded, that by the time our Sabbath memorialists shall have set about, and become fairly engaged in cleaning away the moral filth from their own augean stables, they will find but little opportunity for teasing Congress with their impertinent petitions to bind the consciences of others to the chariot wheels of their respective imaginary Orthodox creeds. D.

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For the Reformer.

To the Editor—When men suffer themselves to become over warm in the pursuit of an object, they frequently lose sight of some things, which in cooler moments, they consider as being intimately connected with their own interest, or with that of others. This

seems to be the case with the Presbyterians and Methodists, in their present grand crusading enterprise for suspending the mails and closing the post offices on the first day of the week. These two sects, for several years past, have been deluging the nation with religious newspapers, tracts and periodicals, which they represent as having been the instruments of bringing many to the knowledge and practice of religion; and continue to hold up the idea that they are still calculated to produce the same happy effects. These publications from their commencement, have been circulated through the continent by mail, on the first day of the week, without ever awakening in the minds of the over much righteous and conscientious, till lately, an alarm at the sacriligious act. This kind of national Sabbath breaking, it seems, the above named sects with united efforts are petitioning to have suppressed—thus hastily overlooking the advantages which they pretend are derived from an uninterrupted perusal of these documents, and for one day's lack of which, multitudes of sinners, according to their views, might sicken and die in impenitence, for want of these means of grace and salvation. How is it that men of wisdom and talent, thus commit themselves and expose their inconsistency?

But perhaps our mail petitioners aim, in the plenitude of their strength, to sweep every vestige of Sabbath breaking from the nation. Should this be their object, there is one species of it, and that perpetrated in high places too, which I consider much more criminal in the sight of Deity, than that which they attach to the post office department—it is the sumptuous livings that many of the clergy make from the money they receive for their Sabbath day services, and which I could wish them (while they are about it) to include in their catalogue of sabbath violations, and petition congress for its entire suppression. If there was a law of the nation, prohibiting the clergy

from receiving any compensation whatever for their Sabbath day ministrations, and forbidding any public collection of money for preachers at camp meetings, and sacramental associations on that day, such a prohibition would be altogether as constitutional as a Sabbath law for the whole nation to observe, and much more beneficial, both to the community at large, and to individuals, as thousands of dollars would thereby be retained in the hands of parents, which should be applied to the purposes of clothing and educating their children; and many a poor widow would be preserved from giving the last mite of her scanty living, to enable her spiritual guides to live in luxury, pride, and idleness. D.

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For the Reformer.

"A CHRISTIAN PARTY IN POLITICS."

"Truths would you teach to save a sinking land,

All fear, none aid you, and few understand." *Pope.*

Mr. Editor—The toscin of political alarm was never more truly sounded, than in E. S. Ely's avowal of a *Christian party in politics*, and his plan for effecting it. By the expression I understand a predominating religious influence in political councils, or ecclesiastical powers, exerted in the affairs of state. The direful effects of such an influence are so notorious, that it is a matter of surprise that any person in this experienced, privileged, and enlightened age should be found advocating so monstrous a coalition. To support the proposition, we need only to inquire, what has been the uniform effects of a religious party in politics, ever since the apostles of Jesus made a general proclamation of the gospel throughout Jewry and Pagan Rome? No sooner did the pagan priesthood find their revenues decreasing, and their influence diminishing, than they excited the civil authority to promulge acts of proscription, confiscation, and death, in terrific forms, until the apostles of

the Lord Jesus, and myriads of the disciples paid the forfeit of their lives, for the testimony they bore, and the faith they held. When the progress of stupendous revolutions had given Constantine (a nominal christian convert) unrivalled dominion over the vast Roman empire, and a door was opened for a christian party in politics to be formed, what then were its fruits?—The established believers in the Heathen Polytheism were proscribed and persecuted, their temples were prostrated, or given to those whose faith they supposed to be erroneous. And this was not all: the civil authority was employed to banish Arius, a professed Christian, from his home and country, for heterodoxy, who was soon after recalled, and Athanasius, his opponent, who, at the preceding council, was pronounced orthodox, was now doomed to fill the place of Arius in exile. The evil, however, did not stop here; blood was soon required by a christian party in politics, to atone for non-conformity to the standard of orthodoxy: and hundreds of thousands of Paulicians, Piedmontese, Waldensians, and Anna-Baptists, were frightfully sacrificed on the altar of this church and state monster.

The present abettors of church and state combinations, may object that these unhappy transactions were the result of the exceeding turpitude of heart, peculiar to heathenism, and the ardent devotion of the Romish church to stop the progress of error and heresy. But are not Protestants chargeable with similar enormities, where the same combinations have existed? Joan Bochar, had to expiate the sin of heresy in the flames; and afterwards John Rogers, who sat in council against her, and said burning was a punishment "mild enough," learned by experience, how gentle and equitable the penalty of the stake and blazing fagots were to the crime of non-conformity.

We might have reasonably supposed that the sufferings of the Puritans by the arm of episcopacy, would have im-

pressed their minds with an endless abhorrence to church and state establishments, which had, in every age, marked its way in oppression and blood. But the history of New England presents us with facts to the contrary. "A Christian Party in Politics," formed of those who had fled from European tyranny, with relentless cruelty—beat, scourged, dungeoned, and actually consigned to the gallows the pacific and unprotected Quakers, and practised lesser acts of persecution on the Baptists, and other dissenters, until the revolution, and the subsequent acts of republican legislation chained the apocalyptic dragon, with his fiery minions, and unnerved their potent arm.

I would not unnecessarily call up the recollection of these bloody transactions, nor the memory of those who polluted their hands with these inglorious deeds; but men are either ignorant of the past, or forgetful that "like causes produce like effects." It is from inattention to what has been the uniform effects of priestly supremacy, that so many well-disposed people are now lending their aid to put into operation, that machinery of oppression and death, which is crimsoned with the blood of human sacrifices.

In the present privileged and experienced age, there is very little need for people to be imposed upon by clerical ambition—at one glance we can discover the mischief of ecclesiastical domination, by an examination of the past; and by a reference to the oracles of divine truth, we find the rule of life, for the private christian, the public teacher, and the church; also the final destination of that anti-evangelical scheme which we have been reviewing, the abettors of which are vigorously propping up the walls of this spiritual Babel, as if they could hinder the accomplishment of what God has declared concerning her dissolution. "For thus saith the Lord: Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth: I will stretch out mine hand upon thee,

and roll thee down from the rock, and will make thee a burnt mountain."—
Jer. 51, 25. S. R.

For the Reformer.

[Communicated from Oakland, Michigan Territory.]

Mr. Editor—I have just been perusing an article, headed, "*How to be Rich*," published in the Rochester Republican, and republished in the Ontario Repository. I confess if it had not been for the caption, I should have entirely mistaken the subject. I should suppose the writer intended rather indirectly to show that some compulsory means should be used to force people to attend church on Sunday. How long it will be before we shall be dragged into church to hear the self-styled reverends, I know not. God grant the time may be far off.

Now the only thing that has any relation in the least to the subject at the head of that article, is this—After asking if we are not Sabbath breakers, he says, "if a man do not on that day (Sunday) when able, regularly attend divine service of some sort, he evinces a recklessness of the laws of both God and man, and his credit will suffer." I have always supposed a man's credit to be good when he paid punctually, whether he paid homage to the priesthood or not—and I presume to say such a man might extend his credit as far in proportion to his means as even Dr. Ely himself. This new doctrine is well calculated to make hypocrites, and bring the wily knave into church. That a man's credit will suffer by not attending church, is the only thing in a long, labored article, to tell the people "how to be rich."

I shall not attempt to follow the writer through all his absurdities, but proceed briefly to notice two other clauses which need but little comment. He says, "and rational men *know* and believe a man to be a heathen who is attached to no particular congregation." This is the first time I ever heard that people living under the most free gov-

ernment in the world, and enjoying the greatest degree of general knowledge and education, were heathen.—The writer must have known that a school boy would detect the falsehood. He further says, "the world all know, for the presumption is a fair one, that if a man is not in his own appointed place in church on Sunday, he is a Sabbath breaker." Now the writer knew he was penning a falsehood in both of the above cases. Religion must be in a wretched state to require such means for support—and wretched I fear it is, and wretched I fear it will remain, until a more effectual stand is made against the designs of the Clergy. The writer does not tell us he is a Presbyterian minister, but it is evident he is one who *ministers* from the pulpit or is perfectly in the secrets of the Clergy, otherwise he would not have thrown out such a bait in order to increase the number of their hearers and augment their funds—for it will catch those (and only those) who will swindle others out of their property if they can. C.

[From the *Columbian Register*, printed at New Haven, Connecticut.]

At a numerous and respectable meeting of the friends of Religious Freedom and of Equal Rights, from Waterbury and Woodbridge, [Con.] convened at the school room in the South-eastern District in Salem Society, to take into consideration the impropriety of certain petitioners to Congress, praying for the enactment of a law prohibiting the transportation of the Mails on the first day of the week, or Sunday—and to adopt resolutions expressive of the sense of the meeting—agreeably thereto, a committee of five was appointed, who presented the following Preamble and Resolutions for the consideration of the meeting—which, after a free discussion, were unanimously adopted.

PREAMBLE.

In all the various and arduous duties incumbent on an enlightened commu-

nity, there is perhaps none more imperious, and yet none more painful and difficult, than to watch with a just degree of jealousy over our political and religious freedom, and the more so as we sometimes have to oppose objects and institutions claiming to be of a benevolent and religious character, and thereby expose ourselves to suspicion of being unfriendly to the cause of religion and morality. But, believing as we do, that true religion will inspire its votaries with the most charitable impressions respecting our motives, and that no impression produced by a spurious zeal or false religion are to be regarded, we presume to express such opinions as shall, in our view, be dictated by reason and revelation, whatever may be the consequences. True religion is of that meek and humble nature, that she, like the modest female, retires from public gaze, and is seldom seen engaged in search of wealth or power, and never engages in great political projects to procure civil aid to enforce her duties and ceremonies on the world. If she cannot win by her native loveliness and rich and unsearchable rewards, she silently weeps over the children of men until they are constrained to embrace her in all her beauty and excellence.

Fanaticism, or a false religion, may sometimes be distinguished by a love of rule and dominion over the consciences of men, and no opinions are to be put in competition. She holds out to you a creed of her own choice, and thinks herself slighted and abused if the law will not lend her aid to enforce it. She sees with eagle eye the least dissention from her views, and persecutes to reform it. She is quite sure of her own orthodoxy, and it is her business to correct the faith and practice of others. She claims exclusive benevolence and piety, and feels grieved that the whole world will not acknowledge her as the only proper organ of instruction for old or young. She assumes to be the agent of the

Lord's treasure, and assures you that the most trifling favour bestowed on him will be remembered and repaid. No literary institution can dispense with her services.—There is the rendezvous where she recruits her armies, and she is diligent to wave her banner over them. No legislative councils are without her advice, prayers, and aid; and she, in return, wants, calls, and importunes, for acts of incorporation, appropriation, prohibition, and injunction.

These we deem to be some of the characteristic features of a false or anti-christian religion. We lament to find some of various denominations of professing christians who, at this time, manifest a similar dominant and aspiring disposition. Not content with the privileges enjoyed in common with their fellow citizens, they importune the Government to transcend its legitimate and constitutional powers, by enacting laws interfering with the rights and wishes of others, especially in regard to the transportation of the Mail on the Sabbath—a right which has heretofore been enjoyed without injury to any man's devotion. Viewing with astonishment and alarm the efforts to effect (we think) this unholy union of Church and State, we deem it our right and duty humbly to express our disapprobation of it—Therefore

Resolved, That we believe all attempts to procure the aid of civil law to enforce the observance of any religious or devotional rite, however correct in practice or salutary in effect, is a departure from the spirit of Christianity, a violation of the rights of citizens, and resembles the Mahometan notion of compelling men to heaven; and that the late petitions to Congress to stop the conveyance of the Mail on the first day of the week, is of that character, and is only a prelude to a Church Establishment or National Religion; and the persons engaged in it must be regarded as blind to the best interests of religion, and to the cause of civil liberty.

Resolved, That we believe the Christian religion, as revealed in the Gospel of Jesus Christ, to be of the most lovely and inviting character. But a church established by law, or with law to enforce any of its doctrines or ceremonies, becomes arbitrary and oppressive, and creates disgust and opposition, and leads men to hasty and desperate conclusions respecting all religion, and is, therefore, a productive source of infidelity in the world.

Resolved, That we consider it unbecoming the character of the Christian church, to intermeddle with the political transactions of the nation; and that it is calculated to injure her influence, and destroy that veneration and salutary influence which it has produced on the minds of the good people of this country; and that religion which has not efficacy enough to produce morality and an adherence to the precepts of the gospel, is unworthy of law to support it, and that which has, does not require it.

Resolved, That we believe it contrary to the spirit and genius of our government, and against the interest and wishes of a large majority of the people of this country, as well as impolitic, unnecessary, and of a dangerous tendency, for the National Legislature to establish any laws relating to religious observances.

Resolved, That the foregoing Preamble and Resolutions be signed by the Chairman and Clerk, and handed to the Editor of the *Columbian Register* for publication.

JESSE L. HINMAN, *Chairman*.

JOHN UMBERFIELD, jr. *Clerk*.

[From the same.]

SUNDAY MAILS.

Mr. Editor,—A pamphlet, published in Boston, has been put into my hands within a few days past. Its contents are quite a novelty, and consist of short extracts from the different petitions presented to Congress one year ago, against the transporting of the U. S. Mail on the Sabbath. These

extracts are the beauties, essence, or spirit of the petitions. These essences are from two to twenty or thirty lines in length, being extracted from the original raw materials by agents at Washington, during the last summer. These pamphlets are circulated more profusely at the seat of the general government than in any other part of the country. At the close of the pamphlet, the names of a select number of the signers of these petitions in the different states are given. These selected names consist of the "many mighty and noble" of the land, who, contrary to the intimations of the inspired word, are in these days, esteemed the "called," above all others. It is these men who most regard the sanctity of the Sabbath, and hence their names are selected by those who do every thing for effect, and who, notwithstanding all their zeal against Sunday Mails, are well addressed, as "straining at a gnat and swallowing a camel." I send you the following names, selected by the pamphlet makers alluded to, as the most prominent and leading signers to the petitions from Connecticut. Your readers, Mr. Editor, must form their own conclusions as to the abundant weight of religious character possessed by these gentlemen, above all others in the state, and the influence of that character, in effecting a release from the dreadful evils complained of.

The whole number of petitions presented this year is 92—last year, perhaps twice as many—a very small concern, when compared with the fifty or more thousand inhabited towns in the Union. Amongst the selected names under the head of other states, are many to whom is given the meek and religious title of "wealthy citizens," &c. &c. H.

CONNECTICUT.

Hartford—Jona. W. Edwards, Counsellor at Law—Thomas Day Sec. of State, and Reporter of Legal Decisions—Eliphalet Terry, merchant—Mason F. Cogswell, Physician—John Bennet, Master of the City Hotel—Joseph

Trumbull, Pres't of Hartford Bank—George Beach, Cashier of Phoenix Bank—Henry Hudson, Manufacturer—Thos. S. Williams, Judge Sup. Court, formerly Counsellor at Law and Member of Congress.

New Haven.—Wm. Leffingwell, retired merchant—Simeon Baldwin, formerly Member of Congress, subsequently Judge of Sup. Court, and Mayor of the City—Noah Webster, author—Dyer White, retired Magistrate—Abraham Bradley, merchant—Sam'l J. Hitchcock, Counsellor at Law, and Lecturer in the Law School—Roger Sherman Baldwin, [Bishop Asbury,] Counsellor at Law—Charles H. Pond, High Sheriff.

Norwich.—Calvin Goddard, formerly Member of Congress, subsequently Judge of the Sup. Court—Jabez Huntington, merchant—Wm. P. Greene, President of Thames Bank—James Lanman, formerly Senator in Congress, and Judge of Sup. Court—Jedidiah Perkins, retired merchant.

New-London.—Elias Perkins, formerly Member of Congress, now Mayor; Ebenezer Larned, Counsellor at Law—Thos. W. Williams, merchant—Wm. F. Brainard, Counsellor at Law.

Fairfield.—Roger Minot Sherman, Counsellor at Law.

Farmington.—Martin Cowles, merchant.

Norfolk.—Joseph Battell, merchant.

Middletown.—Stephen Titus Hosmer, Chief Justice of the State—Nehemiah Hubbard, for many years Pres't of Middletown Bank—Geo. W. Stanley, Counsellor at Law—Richard Hubbard, Manufacturer.

STOPPING THE MAIL ON SUNDAY.

An intelligent friend recently from Washington, has informed us that it is already ascertained that the Clergy are determined to renew their petitions and increase their efforts at the next Session of Congress, to have the Mail stopped on Sunday. Indeed they have publicly and unhesitatingly de-

clared that this question shall "*know of no termination but success.*" The people of this country are therefore left to reflect upon this subject as they see proper, and to prepare for the consequences that must follow such arrogant assumptions, and such inflexible zeal for power and ascendancy. Every thing will be brought to bear upon this single point, and upon its success or defeat is suspended the fate of this country, and the rights and liberties of its citizens.

We wish to excite no unnecessary alarm, but people in general are not aware of the sort of men with whom they have to contend, and the difficulty of counteracting their deep laid and artful machinations. Those who flatter themselves that all is safe, and that there is no danger, should reflect on the great increase of the partizans of priestcraft, both in the House of Representatives and in the Senate, since the last session of Congress—and next session, by the intrigue and management of "Dr." Ely's "Christian party in Politics," in all probability there will be a large addition to the list.—While last year scarce a vote was given or a voice raised in favour of stopping the Mail on Sunday, this year in the House of Representatives *sixty* or more voted against the printing of Col. Johnson's able Report, and Mr. Frelinghuysen of New Jersey, in the Senate, presented the following resolution:—

"*Resolved*, That the Committee on the Post Office and Post Roads, be instructed to report a bill repealing so much of the act on the regulation of Post Offices as requires the delivery of letters, packets, and papers on the Sabbath, and further, to prohibit the transportation of the Mail on that day."

By information received from Washington, it is pretty certain that the wedge for riving the constitution cannot be entered this session,—but by perseverance and zeal the Clergy no doubt hope, ere long, to succeed in getting the Mail stopped on Sunday, and then opposition to any of their

measures will be of but little avail.—The scale will then have fairly preponderated on their side, and who shall turn it back. “Dr.” Ely in the meantime is holding up and urging on his “Christian party in Politics” with much zeal and plausibility of reasoning. He boldly heads an article with this title:—“The Christian Party in Politics,” and under it, among other things, says—

“Membership in this party is commenced and continued, or discontinued, at the pleasure of each member, without any initiation fee or ceremony.

“This party has neither time nor place of meeting, but the members of it exchange their sentiments whenever they please, through common conversation, or the instrumentality of the press.

“In every election of civil officers, it being the right of electors to make their election, the Christian Party in Politics do no wrong to any for whom they cannot vote; and deprive none either of their civil or religious immunities.”

In the next place, he subjoins a long list of “reasons for the existence and operations of this Christian Party in Politics,” among which, are the following:—

“A Christian’s duty to himself and his country forbids him to yield the whole government of his State and Nation to the ungodly, when his influence might help to render this people happy in having God for their Lord.

“Christians have no permission from heaven to neglect their duty to their country, any more than to themselves, and their God.

“The civil magistracy is an ordinance of God, and those in our free country who have the power of establishing a magistracy by their own suffrages, should endeavour to establish such an one as Heaven will approve and bless for the promotion of the welfare of the Republic.—Our ‘governors,’ while chosen by ourselves, ‘are sent by him, for the punishment of evil-doers, and for the praise of them that do well.’ ‘There is no power,’ which lawfully exercises authority, under any charter of government, ‘but of God: for the powers that be are ordained of God;’ and every ruler ‘is the minister of God, a revenger, to execute wrath upon him that doeth evil.’”

The next article in the *Philadelphian* is headed by “Dr.” Ely, “*A Baptist Enemy to the Christian Party in Politics*,” and he makes a lengthy reply to a writer in the *Baptist Register*, printed at Utica, N. York. This writer says: “Dr. Ely’s sentiments are of such a nature, that my sincere and ardent prayer is, that no person calling himself a Baptist, will ever subscribe to them, or countenance them in the least.”

[From the *London Lit. Gazette*.]

NATURAL HISTORY OF ENTHUSIASM.

The natural history of enthusiasm is, in fact, an essay on the nature and effects of its operation on the human character,—a subject than which no better could be found for such a mode of treatment, in the whole range of psychological science. Partaking, as every strong passion does, of the nature of this mighty agent, it is a work of profound philosophical thought to distinguish between what is natural as passion, and enthusiasm as feeling—between the power working by its own energy, and the sudden strength which is felt, but not possessed, impelling, but not helping forwards. Enthusiasm, to take it in the bad sense of the word, is produced by a false estimate of things, on the one side, and a false idea of ourselves on the other—the offspring, in by far the most instances, of ignorance and vanity. But it is not in this contracted sense that the word enthusiasm is always understood; nor does the principle, in reality, always proceed from the same causes or produce the same effects. It may find a resting place in strong minds under particular circumstances, as well as in weak: and in this case, though the conduct to which it impels be no more the result of right or cool reason than in the other, it will be widely different in its character—as different, in short, as the passionate love or anger of a wise man and a fool. We have read the work before us with considerable pleasure.

It is full of admirable observation, and expresses that high tone of moral feeling, which gives a kind of legitimate authority to the writer's speculations. The following extracts will justify our praise. In speaking of religious enthusiasm, he says:—

“The religion of the heart may be supplanted by a religion of the imagination, just in the same way that the social affections are often dislodged or corrupted by factitious sensibilities. Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination. Hence the power of poetry and the drama. But every one must also know that these feelings, however vivid and seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character, that they tend rather to indurate the heart. Whenever excitements of any kind are regarded distinctly, as a source of luxurious pleasure, then, instead of expanding the bosom with beneficent energy, instead of dispelling the sinister purposes of selfishness, instead of shedding the softness and warmth of generous love through the moral system, they become a freezing centre of solitary and unsocial indulgence, and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact, more impenetrable than that which usually envelopes a pampered imagination. The reality of woe is the very circumstance that paralyses sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy.—Much more often than not, this kind of luxurious sensitiveness to fiction is conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immoveable apathy; the heart has become like that

of leviathan, ‘firm as a stone, yea, hard as a piece of the nether mill-stone.’”

We have seldom read any more excellent reflections than the following, which occur in the chapter on the doctrine of Providence.

“Those unforeseen accidents, which so often control the lot of men, constitute a *superstratum* in the system of human affairs, wherein, peculiarly, the Divine providence holds empire for the accomplishment of its special purposes. It is from this hidden and inexhaustible mine of chances—chances, as we must call them, that the Governor of the world draws, with unfathomable skill, the materials of his dispensations towards each individual of mankind. The world of nature affords no instance of complicated and exact contrivance, comparable to that which so arranges the vast chaos of contingencies, as to produce, with unerring precision, a special order of events, to every individual of the human family. Amid the whirl of myriads of fortuities, the means are selected and combined for constructing as many independent machineries of moral discipline as there are moral agents in the world; and each apparatus is at once complete in itself, and complete as a part of a universal movement. If the special intentions of Providence towards individuals, were effected by the aid of supernatural interpositions, the power and presence of the Supreme Disposer might, indeed, be more strikingly displayed; but his skill much less. And herein, especially, is manifested the perfections of the Divine wisdom, that the most surprising conjunctions of events are brought about by the simplest means, and in a manner that is perfectly in harmony with the ordinary course of human affairs. This is, in fact, the great miracle of Providence—that no miracles are needed to accomplish its purposes. Countless series of events are travelling on from remote quarters, towards the same point, and each series moves in the beaten track of ordinary occurrences; but their intersection, at the

very moment in which they meet, shall serve, perhaps, to give a new direction to the affairs of an empire. The *materials* of the machinery of Providence are all of ordinary quality; but their combination displays nothing less than infinite skill."

THE WEALTH OF THE CHURCH.

The following article with this title, appears in the last number of the 'Christian Pioneer,' printed in England.

The statements it exhibits of the immense revenues of a single Cathedral—not accounted, however, the richest in the establishment of the English Church—may well excite astonishment; and, in connexion with other authenticated facts, seem to authorize the conclusion of the writer, '*That the English Church is best paid and worse served than any Christian Church in the world.*—*Chr. Register.*

It may not be without use, to apprise the public of the good things that are connected with St. Paul's Cathedral. To begin with the Bishop:—The Chair of the See of London is fixed in the Cathedral. The income of it averages from 15,000*l.* to 20,000*l.* per annum, with a prospect of great increase, at no distant period, from the falling in of building leases; for, within twenty years from the present time, the *annual revenue* of the bishopric, will, it is said, exceed 100,000*l.* There are two superb houses in St. James' Square and Fulham, and at least thirty manors, together with good, but not very extensive patronage. Surely this is a *little* too much for a successor of the Apostles. Much complaint, and justly, is made of the miserable stipends on which the working part of the clergy have to eke out a miserable existence. And there are those who think that a part of the immense revenues of the Bishop of London, might be advantageously employed in augmenting the salary of the poor half-starving curate. This we must not, however, expect from a sense of propriety on the part of the Bishop:

nothing but the law of necessity will induce him and his brethren on the bench to spare of their superfluity, that others may have whereof to eat.

The Dean is next in rank. A good town-house, and a revenue of many thousands, per annum, are attached to this dignity; the service required very small. Then follow the residentiaries. They are a set of very comfortable priests, living in snug houses, in their quiet retreat in 'Amen Corner,' enjoying about half the emoluments of the Dean, that is 3000*l.* per annum, each. The Prebendaries are numerous, but with various incomes. Dr. Percy, the cousin of the Duke of Northumberland, who is also Bishop of Carlisle, and half-a-dozen things besides, receives some thousands a-year. The duties of the Prebendaries, as well as those of Residentiaries, are chiefly performed by *three-and-six-penny substitutes*! The Chancellor, Precentor, Treasurer, &c. &c., have all fat births, and little work. The minor Canons are the next. They are poorly paid, till they become entitled to the patronage of the Church, in which are found livings as high as 2000*l.* a-year. Some years ago, they found a substitute upon still cheaper terms than their superiors, who pay 3*s.* 6*d.* It is their duty to perform the early service in St. Paul's Cathedral. Reluctant as they naturally might be, to leave a warm bed for a cold church, they engaged a miserable minister, who, for *nine-pence* a morning, read the prayers! Of course, the inferior officers are badly paid. These are the Vicar's Choral, Choristers, Vergers, &c.; but they tax the public, by disgracefully extorting money from the spectators of the Cathedral and its national monuments.

We have given our readers a specimen of the riches wasted in the church. In every Cathedral similar abuses prevail. But how fare the working Priests? With the enormous revenues of the Bishop of London, and other dignitaries of St. Paul's, let our readers compare the following state-

ments, supplied to us by writers both of and for the church. There are 3589 parochial benefices, not exceeding 98*l.* per annum; there are 4809, without fit habitations for the residence of the incumbents; and there are more than 1000 livings under 60*l.* per annum, and 442 under 30*l.*! And how many hundreds of *Curates* with but half-a-belly full, it is not easy to say. Turning from the Church let us ask what is the condition of the poor—of the poor, for whose support *one fourth part* of the property of the church was originally given? Hundreds of thousands are on the edge of starvation. Is this just? Is this what we might expect in a Christian country? Is the conduct of the Church dignitaries, the conduct recommended in the Gospel? If not, why are such things? The answer is plain. The people are to blame. It is in their power to put an end to such iniquities—it is their duty—it is their interest to put an end to such iniquities. The voice of the people, is the voice of God—it is irresistible.

We request our readers' attention a little longer. The annual emoluments belonging to the English and Irish Church, are greater in amount than is the sum of *all* the salaries of *all* the ministers of *all Christendom* beside! 8,896,000*l.*, it has been computed, are annually received by the English and Irish clergy! Who, not being a sharer in these riches, and made of flesh and blood, can hear such a statement, without crying, shame, shame? But those who profess themselves of the Church of England, are only a portion of the inhabitants of these kingdoms. Of the professors, thousands are not hearers, and yet the professors are estimated at the low number of 6,400,000; while the professors of all other denominations, amount to 14,600,000; and, while fourteen millions and a-half have the ordinances of religion administered to them, at least as well as the professors of the Church, for 1,024,000*l.*, the cost of the religious provision for six and a-half millions, is nearly *nine*

millions of money! Out of this enormous sum, the Church of Ireland, which has, for professors, only 400,000 people, takes no less a sum than 1,300,000*l.*; that is, more than is expended in the religious education of all the professors in the kingdom besides, excepting those of the Church—more than is expended for fourteen millions of hearers! In France the number of hearers is estimated at thirty millions, and for these—for *thirty millions, not so much is expended as for 400,000 in Ireland!* in the United states of America, 9,600,000 persons are taught for 576,000*l.*; that is, nearly ten millions of people are taught for half the sum consumed in Ireland, on the instructors of 400,000 Protestants! Add to this, that it is notorious, that in the majority of cases, the work of the Church is ill done, and done worse where most is received. It is a fact, *the English Church is best paid and worse served, of any Christian Church in the world.* How long, my countrymen—how long shall these things be?

Inserted by request.

[From the *Journal of Humanity.*]

AMERICAN TEMPERANCE SOCIETY.

In answer to the inquiries and surmises of the Sackett's Harbour Herald, which, by the way, are not brought forward in quite so open and explicit a manner as we could wish—the Reports of the Society furnish the following facts:

The Society contemplated from the first, the employment of a permanent agent for the promotion of its objects: and that neither he nor the public might be troubled with the perpetual applications for money, it was thought best to make an effort at the outset to procure a fund sufficient for his support. Accordingly subscriptions were solicited, and have been obtained, to the amount of about \$14,000,—the condition of the subscription being that the *interest*, only, shall be applied to the support of an agent. Were the whole amount subscribed, therefore,

in the Treasury, only the interest would be available for defraying the current expenses of the society. But the fact is, that we are obliged to answer the question, "What has become of the \$14,195 09?" by stating, that nearly \$6000 of it consists of uncollected subscriptions, *part* of which, it is hoped, will hereafter be available. And whatever that fund may be, the society cannot expend a dollar of the capital for any purpose whatever, nor of the interest, for any other purpose than the support of an agent.

The Treasurer's account for the year ending Feb. 2, 1830, is before the public in the pamphlet edition of the Third Annual Report.

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For the Reformer.

A Short Dialogue between a Presbyterian Parson and a Friend in this City.

Parson. Good morning, Peter; walk in and look at our Church, and tell me what you think of it.

Peter. It looks very much like a play-house.

Parson. Ah, Peter, there is a great difference between the children of God and the children of the devil.

Peter. Very true: but it appears to me that a great many of those who wish to be thought the children of God, now-a-days, are more the children of the devil.

Parson. Why so, Peter.

Peter. Because they leave nothing undone to rob and cheat their neighbours.

The Parson walked off, crying heretic! heretic!

A CITIZEN.

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[Communicated from a Lutheran Minister in the State of Tennessee.]

MISSIONARIES AND THE MAIL.

Missionaries are considered bearers of divine news, and may therefore travel on the first day of the week, and on other days; no law to be made to stop them. The mail is considered as a worldly business; Congress must make

a law to stop it on the first day of the week—a gross error. The mail carries more divine news of every description than all the missionaries; because all denominations are active through it. View it in its various branches, and the all important business is to convey christian knowledge throughout the world. Ministers and churches, schools and institutions of literature are interested in it. Stop the mail on the first day, or any other day, and we stop the source of information. Say it is sinful because it carries information on the first day of the week; then say it is also sinful for missionaries and ministers to ride or walk on the first day of the week: their business and the business of the mail is one—if one is to be stopped by law, then the other must be stopped also. News, in which churches, ministers, members, teachers, and scholars, are interested, the mail conveys, which will as little admit of delay as that of a temporal or a political nature, as many instances can be produced.

"THE CHRISTIAN PARTY IN POLITICS"—AGAIN.

"Dr." Ely, in his "Philadelphian," gives the following exposition of his views and prospects.

"About 12,000,000 of persons in our country will de cease in the course of thirty years; and of course nearly 4,000,000 in ten years. In the same ten years at least one-third of all the legal electors of the country will have become of age to vote in elections, and of these a large portion will have experienced all the moral and benign effects of Sabbath Schools.—Under the influence of moral and religious principles formed in Sabbath Schools they will regulate their political conduct. It is highly probable, therefore, that in ten years the blessed result of our Sabbath Schools will be, to exclude lawfully, and constitutionally, wicked and unprincipled men from offices, by the refusal on the part of the people to elect them. This is a consummation most devoutly to be wished by all good men, who love their country."

Again, he says: "The orthodox are endeavouring to get the government of the

nation into their hands, it is true, by endeavouring through the power of truth [Presbyterianism] to make all their fellow citizens men of moral and religious character" [sound Presbyterians.]

A NEW PUBLICATION.

A Pamphlet of thirty-six pages, octavo, has lately been printed in this city by Joseph Marot, with the following title.

"Sunday Mails, or Inquiries into the Origin, Institution, and Proper Mode of Observance of the First Day of the Week, or Christian Sabbath, containing,

I. *Horæ Sabbaticæ*, or An Attempt to Correct Certain Errors Respecting the Sabbath, by Godfrey Higgins, Esq. of Skelton Grange, England; from the fifteenth London Edition.

II. An Extract from the British Critic, Theological Quarterly Review, for January, 1830. Art. "Some Account of the Writings of Justin Martyr, by the Bishop of Lincoln, Master of Christ College, 1829."

III. Bishop White's Exposition of the Fourth Commandment.

IV. Extracts from several Writers on the Scriptural Authority for the Observance of the First Day of the Week as a Christian Sabbath."

This pamphlet is particularly interesting at the present time, when the question respecting the Sabbath engages such a large portion of the public attention, and it is pronounced by all who have read it, to be a very able production. It may be had of the publisher, Jos. Marot, No. 171 Market Street, and of the Editor of the Reformer, No. 131½ North Second Street. Price per doz. \$1—single, 12½ cents.

We have room only for one quotation from the pamphlet alluded to, which here follows.

"If it be clearly shown by quotations and fair argument, that the Sabbath was *abolished by the New Testament*, it is not of much consequence what the persons called the Fathers of the Church, say on the subject, or what was their practice: we have as much right to judge for ourselves as they had. But it may be said, that they may have adopted a *practice* from the Apostles, as they lived so near them. Then we will inquire what was their practice and opinions.

The works of the apostolic fathers, the apostolical constitutions, and, indeed, all the works of the ancient fathers of the church before Justin Martyr, are allowed, by the first divines and bishops of the present day, to be forgeries; therefore, though

their works contain passages favourable to the argument, they will not be used.

It cannot be denied that Justin Martyr must have known perfectly well, what was the doctrine of the early Christians on this subject. He is the very first of the Christian fathers of whom we have any entire works, whose genuineness is not disputed. In his dialogue with Trypho the Jew, he says: "The new law will have you keep a perpetual Sabbath; and you, when you have passed one day in idleness, think you are religious, not knowing why that was commanded you. The Lord our God is not pleased with such things as these. If any among you is guilty of perjury or fraud, let him cease from these crimes; if he is an adulterer, let him repent, and he will have kept the kind of Sabbath pleasing to God." Again:—"Do you see that the *elements* are never idle nor keep a Sabbath? Continue as you were created. For if there was no need of circumcision before Abraham, nor of the *observation of the Sabbaths*, and *festivals*, and oblations before Moses, *neither now, likewise, is there any need of them after Jesus Christ*, &c. Tell me why did not God teach those to perform such things, who preceded Moses and Abraham, just men of great renown, and who were well pleasing to him, though they neither were circumcised nor observed Sabbaths?" Again:—"As therefore *circumcision began from Abraham*, and the Sabbath, sacrifices and oblations from Moses, which it has been shown, were ordained on account of your nation's hardness of heart; so, according to the council of the fathers, they were to *end in Jesus Christ*, the Son of God."

Similar passages might be selected from Irenæus and Tertullian, intending to prove that the Sabbath was a special ordinance, *confined to the Jews*, as a sign of a covenant betwixt God and them."

We are pleased to find that the N. York Telescope, and Priestcraft Exposed, printed at Lockport, N. Y. are pursuing a steady and uniform course in exposing the corruptions and opposing the strides of Priestcraft. Another spirited semi-monthly paper has been commenced in N. York, entitled "Priestcraft Unmasked," which bids fair to be instrumental in exposing the designs and schemes of an ambitious and aspiring priesthood.

Extract of a letter from a Post Master and correspondent in South Carolina.

"There has been great exertions made in this state to get up revivals by Camp

Meetings, and to raise an influence by Temperance Societies & Sunday Schools, in all of which the Presbyterians lead the van. The Presbyterians are also trying to establish a College at Columbia, in this state, in opposition to the one already established. They are endeavouring to consolidate all their force in this state and in Georgia, to accomplish their purpose—whether they will succeed or not time must determine.”

Extract of a letter from a respected female, and subscriber to the Reformer in Bucks County, Pa.

“ESTEEMED FRIEND,—I was very glad to see it stated in the last Reformer that you were going to commence a new work, shewing what Christianity is, and what are the necessary requisites to make a *TRUE Christian*. As you have shown what was wrong, many people have been wishing you would show what is right also—and some of those opposed to the Reformer, have often repeated that you pulled down every thing and built up nothing in place of what you destroyed. The publication which you are about to commence, will stop the mouths of such persons till they can find out some other plausible objection. My own opinion is, that there is a great deal yet to be pulled down,—and that pulling down is as necessary a work now as it ever was. The corruptions of the priests and their adherents will have to be exposed for years yet, before people in general will awake from that stupidity and darkness into which they have fallen—but I think there are a good many well meaning sincere hearted individuals who are really desirous of finding the right way that leads to peace, but who are bewildered by the confusion there is in the world. They see that the religion of the day will do them no good—that it is all wrong,—yet they say, Where shall we find any that are right? Who will shew us any real good? seems to be the language of their hearts. They are extremely ignorant themselves, and all they know about religion is traditional, and if they do not do as their fathers did they fear they shall do wrong, and know not what to do. These seem to want help, and to be taught, and, as it were, led on in the way in which they should go.

“You may be sure of me for a constant subscriber to the new publication as well as the Reformer,—and I will try to get some more subscribers and forward the pay.”

“THE CHRISTIAN.”

Subscribers are coming in to “The Christian” as fast as we could expect, and life and health continuing, we purpose issuing the first number by the first of July. The Editor feels an interest in this work, perhaps, greater than he has ever felt in the Reformer, as useful and as necessary as the latter publication has proved to have been, and still continues to be. But there is a mass of evil and unhappiness which now hangs on society, as with the weight of a millstone; and there is but only one way in which this evil and unhappiness can be removed—and that is, for each individual, truly and sincerely, to endeavour to do whatever is right. If the editor can be in any way instrumental in making mankind better, and more happy, it will yield him more satisfaction than all the applauses of men, or any thing which this world can afford: and it is with a view to endeavour to promote such an object that the publication of The Christian is proposed.

Remarkable Description of St. Paul's Person.—How little stress is to be laid on external appearance! This prince of apostles seems to hint, concerning himself, that his bodily presence was not calculated to command respect at first sight: 2 Cor. x. 10. St. Chrysostom terms him “a little man, about three cubits (or four feet and a-half) in height.

Lucian, or whoever is the author of the *Pilopatriis*, is supposed to have had St. Paul in view, when he introduces “Galilæm” (for so the Christians were contemptuously styled,) “rather bald-headed, with an aquiline nose, who travelled through the air into the third heavens.”

But, of all other writers, Neciphorus Callistus, has given us the most circumstantial account of St. Paul's person: “St. Paul was small of stature, stooping, and rather inclinable to crookedness; pale-faced, of an eldry look, bald on the head. His eyes lively, keen, and cheerful; shaded, in part, by his eyebrows, which hung a little over. His nose rather long, and not ungracefully bent. His head pretty thick of hair, and of a sufficient length, and, like his locks, interspersed with gray.”

Witsius.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 131½ North Second Street, Philadelphia. Numbers can be supplied from the commencement of the work.